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IV.—INDIAN GLOSSES IN THE LEXICON OF HESYCHIOS.

The Greek lexicon of Hesychios contains, as is well known, a number of glosses from the Indo-Iranian dialects. The Persian words found in this Alexandrine lexicographer have been fully discussed by Lagarde in his treatise on 'Die persischen Glossen der Alten' (Gesammelte Abhandlungen, 147-242), but the Indian vocabulary of the Hesychian thesaurus has as yet received little attention. It is true that Reland, in his discussion 'De veteri lingua Indica' (Diss. VI of his Diss. Misc. I 207-32), has devoted considerable space to the Indian glosses of Hesychios. Reland, however, does not seem to have been acquainted with Sanskrit, for he etymologized the Indian words on the theory that they were of Persian origin. This view of Reland's, however natural two centuries ago when he wrote, fatally vitiates his results. The Indian words found in the Greek and Latin authors imperatively demand study anew. Such an investigation should possess some value as casting additional light upon the current pronunciation of the Sanskrit and Prākṛit during the period when India was known to the Graeco-Roman world. The present paper, however, is confined to the Indian glosses in Hesychios. These glosses are arranged here in their alphabetic order. For the sake of brevity, remarks on the words considered are confined to the smallest space consistent with clearness. The identifications suggested for some of the glosses must be regarded as merely tentative. Notwithstanding this, they are advanced in the hope that, if they themselves are incorrect, they may nevertheless furnish some clue for a future investigator.

ἀποκολοκαύτωσις· παρ' Ἰνδοῖς ἡ συνουσία. οἱ δὲ πᾶσι παφλαγόσι τινῶν χρισμένων τὰ αἰδοῖα δονεῖν παρέχει.

The Indian word ἀποκολοκαύτωσις seems to be derived from Skt. *apa + kāla + √ kṛud*. The meaning would then be *συνουσία παρὰ χρόνον*. The exact mode of *συνουσία* is not easy to determine. Two passages of the Kāmasūtra may perhaps be cited as throwing some light upon this gloss. Of these two the second seems to be the one to be preferred as an explanation of the word.

The first passage is as follows: *saṃvāhanē pariṣvajamānēva gātrair ūrūnāyakasya mṛdnīyāt | prasṭāparicayā cōrumūlam sajaghanam iti saṃspṛśēt | tatra sthiraṅgaṭām upalabhya cāśya pāṇimanthēna parighaṭṭayēt | cāpalam asya kutsayantīva hasēt ||* (Kāmasūtra, ed. Durgaprasada, Nirṇaya Sāgara Press, p. 166; see R. Schmidt's translation, p. 206).

The second, and apparently the preferable, passage runs thus: *ēvaṃ vrkṣajānām jantūnām śūkāir upalīptam liṅgam daśarātram tālīna mṛditam punaḥpunar upalīptam punaḥ pramṛditam iti jātaśōpham khaṭvāyām adhōmukhas tadantarē lambayēt | tataḥ śītāiḥ kaśāyāiḥ kṛtavēdanānigrahaṃ sōpakramēṇa niṣpādayēt | sa yāvajjīvaṃ śūkajō nāma śōphō viṭānām ||* (Kāmasūtra, p. 369; see Schmidt, p. 471).

If the explanation of the gloss ἀποκολοκαύτωσις here suggested be correct, it would show that the Sanskrit *√kḥud*, which occurs but seldom in the literature, was used more frequently in popular speech than is generally supposed. In the Kāmasūtra *kāla* is frequently used in the sense of χρόνος συνουσίας (e. g. pp. 76, 101 of the Nirṇaya Sāgara Press edition).

[It is possible that π^ε παφλαγόσι may be from φλέγω in the sense of *amore urere*.—M. S., Jr.]

[Professor Lanman, private letter of Nov. 15, 1900, suggests that ἀποκολοκαύτωσις may be 'a Greek name for an Indian method' (cf. the discussion on πτερυγούραννος). In this case ἀποκολοκαύτωσις might be miswritten, as he says, for ἀποκολοκύντωσις. A possible explanation of the phrase *vrkṣajānām jantūnām śūkāir upalīptam liṅgam* Kāmasūtra, p. 166, may thus be gained. The gloss is beset with difficulties. The whole appearance of the word is Greek, not Indian, and the termination can be nothing but Greek. Our suggested explanation of the gloss, assuming it to be Indian, as συνουσία παρὰ χρόνον (*apa* 'away' + *kāla* 'time' + *√kḥud* 'fuit') is very doubtful and it must be considered as merely tentative.]

βαυσήνης* παρ' Ἰνδοῖς τὸ στρατόπεδον (cf. also βαίσηνος* ὁ στρατός).

It is possible that βαυσήνης may be the representative of the Sanskrit *abhiṣēṇa*, which occurs in RV. 6, 44, 17, where it is thus glossed by Sāyaṇa: *asmān pratyabhigatāḥ sēnā yjēṣām tādṛśān* (cf. AK. ii 8, 94: *yat sēnayā 'bhigamanam arāu tad abhiṣēṇanam*). The meaning of *abhiṣēṇa* would thus be 'a hostile advancing force' (hardly, as the PWb. says, 'Geschosse richtend'), which answers fairly well to the signification assigned by Hesychios to

βαισῆνης. As a reverse analogy to the loss of initial Sanskrit *a* in a Greek loan-word, we may cite Greek ἐπαναφορά 'repetition,' which is borrowed in Sanskrit in the form *paṇaphara* 'astrological term. tech.' (Uhlenbeck, Etymol. Wtb. 153). [Prof. Lanman, private letter, Aug. 18, 1900, queries whether *βαισῆνης* is not Prāk. *paīsēnā* from *paḍisēnā*, Skt. *pratisēnā* 'hostile army,' Harivaṃśa 6018. For the phonology involved see Hēmacandra Prāk. Gramm., ed. Pischel, I 206; Pischel, Gramm. der Prākrit-Sprachen, §220.]

βραχμᾶνες· οἱ παρ' Ἰνδοῖς γυμνοσοφισταὶ καλούμενοι.

This gloss is plainly the Skt. *brahmāṇaḥ* 'Brahmans.'

γάνδαρος· ὁ ταυροκράτης παρ' Ἰνδοῖς.

The word γάνδαρος is evidently the Skt. *gandharva*, Māhār. Prāk. *gandhavva* 'a semi-divine being.' The Greek transcription would seem to presuppose a Prāk. **gandharra*. (Reland, I 221, derived γάνδαρος from the Persian *kundāvar* 'bold champion.')

γανσαλίτης· ὄρνεον παρὰ Ἰνδοῖς.

It is barely possible that γανσαλίτης may be a Greek recollection of the Skt. *kāūsika* 'owl.' But this identification is by no means certain. [Professor Lanman, private letter of Aug. 11, 1900, suggests that γανσαλίτης stands for Skt. *kāusala* 'a Kosala (bird)'; cf. Skt. *sāindhava* 'Sindhi (horse)'. The phonology and the semantics are so excellent that it is far preferable to the identification with *kāūsika*. At the same time, I have not yet met with any substantiation of the meaning 'bird' in the Sanskrit lexicographers. The only signification which I have thus far found for *kāusala* beside being a proper name is 'bow'; cf. *kāusalam gaṇḍivō*, Vāijayantī, p. 118, l. 347, ed. Oppert. Reland, I 222-3, derived γανσαλίτης from the Persian *kajalah* 'magpie.'—L. H. G.]

Γενοί· οἱ γυμνοσοφισταί.

M. Schmidt, in his edition of Hesychios, correctly recognized in this gloss the Skt. word *jāina* 'Jain.' This form Γενοί shows Prākritic influence in the doubling of an original single consonant, with resultant shortening of the Sanskrit diphthong *āi* to *i*, *ē* (cf. also *jina* in Mahāvastu, passim, and Māhār. *jīṇa*).

Δορσάνης· ὁ Ἡρακλῆς παρ' Ἰνδοῖς.

With the gloss Δορσάνης we may perhaps compare the Sanskrit

dhr̥ṣṇuka 'bold,' the name of a prince in the Harivaṃśa. The Iranian *Daršīnika*, the name of an enemy of Vištāspa (Yt. 9. 30; 17. 50), may also be quoted (Justi, Iran. Namenb. 80). Some suspicion is cast upon the accuracy of Δορσάνης as a transcription of a Sanskrit word by the fact that the gloss is alphabetized by Hesychios between δορχελοί and Δοτάδης, so that the form Δορσάνης has been evidently corrupted in the manuscripts of the lexicon. (Reland, I 221, supposed that Δορσάνης was the Persian Rustam.)

εὐάν· ὁ κισσὸς ὑπὸ Ἰνδῶν.

The identification of the Indian word of which εὐάν is the Greek transcription is very uncertain. It is barely possible that εὐάν is to be referred to the Sanskrit *vayā* 'creeper.' The exact Indian form would accordingly be **vayāna*, Prāk. **va(γ)āṇa*. For a similar case in which the existence of a -*na*-derivative (Lindner, Altind. Nominalbild. 136) is to be inferred from a Greek lexicographer, although the Sanskrit word with the termination -*na* is not found, we may compare the sole Indian gloss of the Etymologicum Magnum, ed. Gaisford, 259, 32; 277, 38: κατὰ δὲ τὴν Ἰνδῶν φωνὴν δεῦνος ὁ βασιλεὺς λέγεται. In the citation before us it is evident that δεῦνος stands for *dēvana* (cf. Skt. *dēva* in the sense of 'my lord, the king'). The Viṣṇu Purāṇa 422 has the proper name *dēvanakṣatra* as a variant reading for *dēvakṣatra*. (Reland, 219-20, derives δεῦνος, which he thinks may be Malay instead of Indian, from the Persian *tuān* 'able, powerful.')

κάγκαμον· παρ' Ἰνδοῖς ξύλον δάκρυον, καὶ θυμίαμα.

Uhlenbeck (Etymol. Wtb. 56) rightly identifies κάγκαμον with the Sanskrit *kuṅkuma* 'saffron,' which is a loan-word from the Semitic. (Reland's reading, I 214, κάγκαλον and his derivation of the word from the Persian *kan̄kar* 'herba quadam spinosa, unde resina mastiches instar paratur' is, of course, untenable.)

μαί· μέγα, Ἰνδοί.

The gloss μαί evidently represents the Sanskrit adverb *mahī* 'greatly, very much.' (Reland, I 223, connected μαί with the Persian *mih* 'great.')

μαίσωλος· ζῶν τετράπουν, γενόμενον ἐν τῇ Ἰνδικῇ, ὅμοιον μόσχῳ.

The gloss μαίσωλος is to be connected with the Sanskrit *mēṣa* 'ram.' This presupposes the existence of a Sanskrit **mēṣala* (cf. Lindner, Altind. Nominalb. 145), Prāk. **mēsala*.

μαμάτραι* οἱ στρατηγοί, παρ' Ἰνδοῖς.

The word *μαμάτραι* probably corresponds to the rare Sanskrit *marmatra* 'breastplate' (according to PWb. sub voc.), which might also mean 'general' (i. e. 'protector of the vital parts'), if one is to insist on the accuracy of the definition given by Hesychios. The Prākṛit form of Skt. *marmatra* should be **mammatta* or **māmatṭa*. If the identification here suggested be correct, the Greek gloss presents a curious combination of a Prākṛitized stem with a pure Sanskrit formative suffix.

μορσική* ἡ Ἰνδική.

M. Schmidt in his edition of Hesychios already saw that this gloss is to be considered a derivative of the following word, *Μωριείς*.

Μωριείς* οἱ τῶν Ἰνδῶν βασιλεῖς.

The gloss *Μωριείς* represents the Sanskrit dynastic name *māurya*. Owing to the prominence of this royal house in Magadha, and owing more immediately to their close contact with the Greek invaders under Alexander, their name seems to have become synonymous to the Hellenes with 'king.' The transcription of Sanskrit *āu* by ω points to the Prākṛit change to *ō* of the Sanskrit *āu*; cf. Prāk. *mōriyaputta*, Sthavirāvalī I in Jacobi's edition of the Kalpasūtra, p. 77. (Reland's view, I 224-5, concerning the gloss *Μωριείς* is very unclear and it is no longer tenable.)

περυνγοτύραννος* ὄρνις ποῖδς ἐν Ἰνδικῇ Ἀλεξάνδρῳ δοθεῖς.

It is evident that the Greek word *περυνγοτύραννος* as an Indian gloss is a translation of some Sanskrit word. The exact Indian term in question is not certain. The Sanskrit *pakṣirāj(an)* 'bird-king,' which is used as an epithet of Garuḍa and Jaṭāyu, may be suggested (cf. also *pakṣisvāmin garuḍa*, Hitōpadēśa, II 12). Perhaps this 'king of birds' may have been the peacock, which became known in Greece by importation from India. The peacock was a royal pet in India, and it was much admired and securely protected by Alexander the Great during his invasion of the country (McCrindle, Invasion of India by Alexander the Great, 362-3 [but see also 186, note 3; 189, note 1]; Reland, I 231-2). It is barely possible that the parrot may be meant by Hesychios in this gloss, instead of the peacock. According to the Pseudo-Kallisthenes, III 18, Queen Kandake, who ruled the country of her great-grandmother Semiramis (i. e. Persia), sent

Alexander, among other presents, six parrots. The location of the country under Kandake's sway is very uncertain in the Pseudo-Kallisthenes (see also Valerius Maximus, III 28 seqq.; History of Alexander the Great, tr. Budge, 117 seqq.; Spiegel, *Erān. Alterthumsk.* II 590). Kandake was the throne-name of the queens of Ethiopia (cf. Acts viii. 27), but the Pseudo-Kallisthenes seems to regard her as ruler of Persia, although she speaks of 'our India.' At any rate, some such legend as that told by the Pseudo-Kallisthenes may have been in the mind of Hesychios when he wrote of 'a certain bird given to Alexander in India.' No such epithet as 'king of birds' seems to have been applied by the Ancient Indian poets either to the peacock or to the parrot, although both birds are still sacred in Northern India (Crooke, *Popular Religion and Folk-Lore of Northern India*, II 250-2). On the Greek knowledge of birds in India see Lassen, *Ind. Alterthumsk.* III 319-22. An Iranian parallel, in which an Avestan word not found in the extant texts is translated into Greek by Hesychios, is: *δωροφορικὴ ἐσθῆς* οὕτω λέγεται, ἣν βασιλεὺς Περσῶν δωρεῖται. In this gloss *δωροφορικὴ* evidently is the equivalent of the Iranian **dāθrabāra* 'gift-bearing.' A personal friend very kindly cites as English parallels for Indian compound words imitatively translated into another language the terms Poison People 'serpents,' Red Flower 'fire,' Hunger Dance, and Man Pack from Kipling's *Jungle Book*.

σάκταρον· τοῦτο ἐμφερές ἐστι κόμμι, γεννώμενον ἐν τῇ Ἰνδικῇ, διαλυτικόν.

The gloss has been correctly explained by Uhlenbeck, *Etym. Wtb.* 305, s. v. *śarkarā*: "gr. *σάκχαρ*, *σάκχαρον* zucker ist aus *pālī sakkharā* entlehnt." (Kruse, *Indiens alte Geschichte*, p. 402, Leipzig, 1856, reads *κοιλίας λυτικόν* instead of *διαλυτικόν*. M. Schmidt, like Kruse, in his *editio maior* of Hesychios says rightly that *σάκταρον* stands for *σάκχαρον*.)

σάμμα· ὄργανον μουσικὸν παρὰ Ἰνδοῖς.

The word *σάμμα* is undoubtedly the Sanskrit *sāman* 'song.' This gloss, like the preceding one, shows Prakritic influence in the doubling of a consonant with resulting correption of a preceding long vowel (Prāk. **samma*). The meaning attached to *σάμμα* by Hesychios is hardly to be pressed too closely. (Reland, I 228, derived *σάμμα* from the Persian *šamāmah* 'fistula inaequalibus calamis compacta.' This etymology is, of course, quite untenable.)

The Indian glosses in Hesychios seem to be derived both from Sanskrit and from Prākṛit, since the words γάνδαρος, Γεννοί, μαμάτραι, Μωριείς, σάκχαρον, σάμμα, and probably βαισήνης, are plainly Middle Indian forms. On the other hand, ἀποκολοκαύτωσις, βραχμᾶνες, Δορσάνης, and probably γουσαλίτης and εὐάν, seem to represent Sanskrit forms. Whether κάγκαμον, μαί, and μαίσωλος are to be referred to Sanskrit or to Prākṛit cannot be determined. In this respect the Hesychian lexicon differs from the Indian words found in the great India of al-Birūnī. The famous Persian traveller endeavored to transcribe Sanskrit words into Arabic script, but he did not record Prākṛitisms (Sachau, Indo-arabische Studien, 5-6: "Die betreffenden Wörter sind ihm (al-B.) ohne Zweifel aus Büchern vorgelesen worden. . . . Die dictirenden Pandits haben das Sanskrit nachlässig ausgesprochen und standen hierin unter dem Einfluss der indischen Umgangssprache ihrer Zeit und Umgebung"). The Greek transcription of the Indian words in the Hesychian lexicon is in general very accurate. The principal deviations from exact transcription (so far as the Greek alphabet was able to reproduce faithfully the Indian sounds) are as follows.

a. Vowels.—Indian *ā* is represented by *o* in ἀποκολοκαύτωσις. Indian *i* is represented by *ai* in βαισήνης (?), but *ai* also stands for Sanskrit *ē* in μαίσωλος. The representation of Sanskrit *u* by *a* in κάγκαμον is probably due to the influence of the following gutturals. Sanskrit *r* is represented by *or* in Δορσάνης. Sanskrit *āi*, *āu* are represented by *ε*, *ω* (Prākṛitisms), respectively, in Γεννοί and Μωριείς. The prothetic *ε* in εὐάν = **ε*ἶFάν should be noted. In this latter word analogy with εὐ- has perhaps been at work.

b. Consonants.—Possibly *k* is represented by *γ* in γουσαλίτης, although such a change of initial *k* to *g* is extremely rare in Prākṛit (Gray, Indo-Iran. Phonol., §120). Sanskrit *j* is represented by *γ* in Γεννοί. Sanskrit *ṣ* is represented, of course, by *σ* as in Δορσάνης, μαίσωλος (possibly *ś* also is represented by *σ* in γουσαλίτης). Sanskrit *h* is transcribed by *χ* in βραχμᾶνες, but between vowels it is not represented by Hesychios, for we have μαί, not *μαχί. The Sanskrit mediae aspiratae are represented, as we should expect, by the Greek mediae, in βαισήνης (?), γάνδαρος, Δορσάνης. The tenuis aspirata *kh* is represented by *κ* in ἀποκολοκαύτωσις, but *kḥh* is transcribed by *κχ* in σάκχαρον.

On the lexicographical side the Hesychian glosses are not altogether valueless. The rare Sanskrit root *kḥud* 'fuit' seems

to be found in ἀποκολοκαύτωσις, and the very uncommon Sanskrit *abhiṣṭhā* 'having a hostile army' or *pratisṭhā* 'hostile army' in βαισθήης, as well as the almost unknown *marmatra* 'protector of the vital parts' in μαμάτραι. The existence of a form **vayāna* 'creeping plant' beside *vayā* may possibly be inferred from the gloss εὐάν.

PRINCETON UNIVERSITY, PRINCETON, N. J.

COLUMBIA UNIVERSITY, NEW YORK CITY.

LOUIS H. GRAY.

MONTGOMERY SCHUYLER, JR.